

THE SANGUINIST

COLLEGE RELIGIOUS
BULLETIN



LENT -- 1942

Most St. Joe men, being under twenty-one, will have no obligation to fast. But all do have an obligation to keep Lent in some form. *A dispensation from fasting does not free one from keeping Lent.* (See your Confessor or Advisor for a dispensation, if you need one.) We must all do penance. What can we do? Many things. Not merely abstain from movies or from eating candy and good things, but much more important for the present, we can make a greater effort to study harder and be more exact in keeping the rules. What a splendid training for our weak wills. We should make the Way of the Cross, say the Rosary. Above all, each St. Joe man should make it a rigid resolve to attend Holy Mass and receive Holy Communion daily during the forty days that are Lent. The motives: not only our own self-improvement, but reparation for our past neglects; not only as an imitation of Christ, but as a petition for the peace of the nations; not only to make ourselves more worthy of His graces, but to shower those gifts on others who, at this time, do not have the opportunities to intercede as we do—the defense workers and the men in the front lines.

Vol. VI

FEBRUARY 14, 1942

No. 9

PUBLISHED BY

THE SANGUINIST CLUB

Reverend Thomas Grotenrath, C.P.P.S., Moderator

“OH MY! IT’S LENT AGAIN!”

The kindly old philosopher, Mr. Dooley, once recorded an argument between Father Kelly and Doc Grogan about the merits of Lent.

An argument “Lent’s good for the soul,” insisted Father Kelly.

Lent’s good for the body,” emphasized Doc Grogan.

“And they were both right!” said Mr. Dooley.

So they were.

Of course, many young moderns (and not a few elders) sigh heavily when Ash Wednesday comes around: “Lent’s here again. I don’t like it. Why make
A Complaint life so hard and gloomy when it’s already so? The Church should get wise to herself, and let up a bit.”

But she won’t, just as she won’t allow divorce. Lent is not a mere matter of sentiment in memory of Christ’s fast of forty days and nights. He set us an ex-

An Obligation ample; true, but the real reason is His command: “Unless you do penance, you shall perish!” Which will we do? All of us, left to ourselves, will do little that requires hard effort, and therefore the Church makes it an obligation that we keep Lent. With all Catholics keeping Lent together, the burden seems lighter.

During Lent we imitate Christ and the saints a little. We train ourselves as spiritual athletes to give up the good things of the world just to prove that we can. For good

Why? things have a way of mastering us. Good living, food, amusements, comforts, know how to make us slaves. Surely, God did mean us to enjoy these good things. But He never meant them to be a substitute for Himself. Nor did He want them to make us so weak that we would do anything, even sin (as we do), rather than be without them. Lent comes and we give up these good things just to prove that we can be trusted. *We master them for a few weeks so that they may not master us for life.* If we can’t give up a good movie, or conquer our appetite for a big dinner, could we be trusted to conquer our appetite for some forbidden person or thing? Could we, really? Our souls get fatty and flabby through pampering just as our bodies do. Self-indulgence is bad for the character.

TRIDUUM FOR PEACE

Why not a triduum for victory—the war is on? Why not? Simply because everything short of a just peace reduces the soulful expression, *victory*, to a cold, drab block of seven letters. More than any other statesman of his time, President Wilson realized the hollowness of a victory born of injustice. Helplessly he had to stand by while framers of treaties hammered out designs of hate on their anvils of devouring greed. Little did those unfortunate statesmen perceive, blind to Wilson's importunities, that they were carefully charting out a certain path to their own ruin and destruction. Little did they discern that they were deftly fashioning a "*Frankenstein*", who like the monster of the gruesome tale, would turn on its very master.

Why a triduum for peace—to end wars? That is the mere beginning. Far beyond that—a peace of justice restoring the principles of justice and charity to their rightful sphere of influence. There must be a glorious, just peace rooted in the philosophy and teaching of the Gospels. Until the social and economic order is purged of hate and injustice, until there is a restoration of those dual forces in Christ, there can be no victory.



SPECIAL NOTICE

Next *Wednesday*, Ash Wednesday, marks the beginning of the Lenten Season. Blessed ashes will be distributed immediately after dinner, and again after supper on that day.

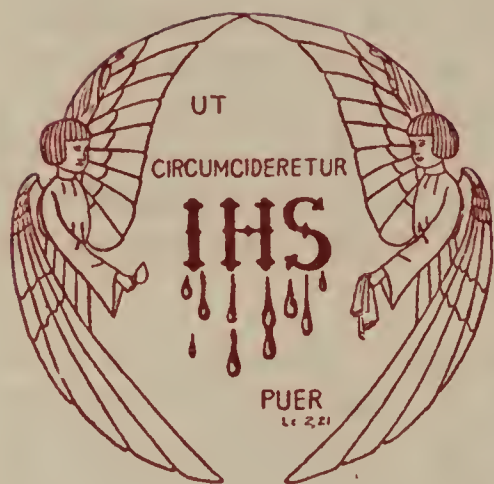
Remember that all *Wednesdays* and *Fridays* of Lent are days of Fast and Abstinence. Consequently no meat may be eaten on those days. The forenoon of Holy Saturday likewise binds to Fast and Abstinence. All those who are twenty-one years of age are bound to Fast. *Those affected by this grave obligation should consult their Confessor or Advisor in respect to their individual case.*

Remember that even when one is dispensed or declared excused from the obligation of the Fast, he may not eat meat on the *Wednesdays* or *Fridays* of Lent, or the forenoon of Holy Saturday.

While at home with your family, observe the Lenten regulations of your Diocese. We mention this fact because in most Dioceses, *workingmen and their families may eat meat on all the Wednesdays of Lent*, with the exception of Ash Wednesday.

THE FIRST BLOOD-SHEDDING

THE CIRCUMCISION



Our loving Savior gave His Precious Blood for us the first time on the eighth day after His birth, when in obedience to the Mosaic law, He endured circumcision. Consider that Jesus did this to satisfy the justice of God for your sensuality; awaken a heartfelt sorrow, and promise our Lord with the help of His all-powerful grace to be henceforth chaste in body and soul.

THE SECOND BLOOD-SHEDDING

THE AGONY IN THE GARDEN

Jesus shed His Blood in the Garden of Olives, and so profusely, that it moistened the earth around. He was grieved thus at seeing the ingratitude with which man would repay His love. Deplore then with a contrite heart the unworthy return you have made to God for His manifold blessings, and resolve to be faithful in cooperating with His graces and holy inspirations.

